OBSERVATIONS

UPON THE

CONDUCT and BEHAVIOUR

OF

A Certain Sect,

Uſually diſtinguiſhed by the Name of

METHODISTS.

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OBSERVATIONS

Upon the Conduct *and* Behaviour *of a* certain Sect, *Uſually diſtinguiſhed by the Name of* METHODISTS.

IT does not appear, that any of the Preachers among the Methodiſts have qualified themſelves and the Places of their Aſſembling, according to the Act of *Toleration*; which Act warrants ſeparate Aſſemblies for the Worſhip of God, that *before* were *unlawful*.

The unbounded Licentiouſneſs in holding Aſſemblies for Divine Worſhip, both as to Perſons and Places, which had prevailed for ſome Years before the Reſtoration, and of which our Hiſtories are full; was a ſufficient Warning to the Legiſlature, to have a watchful Eye over that Spirit, which had cauſed ſo much Confuſion in the Kingdom; and particularly in the publick Worſhip of God. And the Methods taken from Time to Time to keep-under that Spirit, and to prevent and ſuppreſs all ſuch irregular Aſſemblies, are a plain Evidence, that the Government, in thoſe Days, ſaw the miſchievous Conſequences of them, and the Neceſſity of putting early and effectual *Reſtraints* upon them. And though, at the Revolution, the Wiſdom of the Nation, *for ſome Eaſe to* ſcrupulous *Conſciences in the Exerciſe of Religion* (as the Words of the Act are) granted an Exemption from the Penalties of former Laws, both to Preachers and People; yet it is plain, that they *ſaw* the miſchievous Conſequences of granting that Indulgence, without ſuch *Conditions* and *Limitations*, as would be a Security to the Eſtabliſhed Government and Religion, againſt the Advantages it might *otherwiſe* give to the Enemies of both.

And therefore the Act of Toleration provides, as to the *People*, that none ſhall have the Benefit of it, but ſuch as will take the Oaths to the Government, and ſubſcribe the Declaration againſt Popery (30 *Car.* II. c. 1;) and as to the *Preachers*, it obliges them, not only to take the ſaid Oaths and ſubſcribe the Declaration, but alſo to ſubſcribe the Thirty-nine Articles of Relig-

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gion; thoſe excepted, which relate to *Ceremonies*, *Homilies*, the *Conſecration* of *Biſhops*, and *Infant Baptiſm*.

II. But now, this new Sect of *Methodiſts* have broken-through all theſe Proviſions and Reſtraints; neither regarding the Penalties of the Laws which ſtand in full Force againſt them, nor embracing the Protection which the Act of *Toleration* might give them in Caſe they comply'd with the Conditions of it. And if this be not an open *Defiance* of Government, it is hard to ſay what is.

They began with Evening-Meetings at private Houſes; but they have been going on, for ſome Time, to open and appoint *publick Places* of Religious Worſhip, with the ſame Freedom, as if they were warranted by the Act of *Toleration*. And, not content with that, they have had the Boldneſs to preach in the *Fields* and other open Places, and by publick Advertiſements to invite the *Rabble* to be their Hearers; notwithſtanding an expreſs Declaration in a Statute (22 *Car.* II. c. 1.) againſt aſſembling in a FIELD, by Name. And how big with Miſchief that Practice in particular is, may be abundantly ſeen in the paſt and preſent Accounts of it in a neighbouring Nation; and may be ſenſibly felt in our own, when it will be too late to remedy it, if not attended-to *in Time*.

III. It muſt be confeſſed, that in moſt *other* Steps which the Methodiſts take, the Act of *Toleration* would be a Security againſt the Penalties of former Laws, if they would but qualify themſelves according to the Direction of it; but in the Caſe of *Field-preaching*, it is conceived that it would not ſecure them. For that Act not only requires the Qualifications of *Oaths* and *Subſcriptions* as above, but alſo provides, *That no Congregation or Aſſembly for Religious Worſhip ſhall be thereby permitted or allowed, until the* PLACE *of ſuch Meeting ſhall be certified to the Biſhop of the Dioceſe, or to the Archdeacon of the Archdeaconry, or to the Juſtices of the Peace at their General or Quarter Seſſions.*

And it would be a ſtrange Conſtruction to give any other Meaning to the Word PLACE in that Clauſe of the Act, than a particular *Houſe* opened for Religious Worſhip, and a fix'd Place to be repaired-to by a Congregation of Diſſenters; in which Senſe it has been univerſally underſtood. And indeed the Act of *Toleration* itſelf plainly leads to this Meaning, when it forbids any *Aſſembly* of Perſons, diſſenting from the Church of *England*, to be had "in any "PLACE for Religious Worſhip, with the DOORS lock'd, barr'd, or bolted." Nor has it been known, that a Diſſenting Teacher of any Denomination whatever, has thought himſelf warranted, under the Act of *Toleration*, to preach in *Fields*, or *Streets*.

IV. But notwithſtanding ſuch open Inroads upon the National Conſtitution; theſe Teachers and their Followers affect to be thought Members of the *National* Church, and do accordingly join in *Communion* with it; though in a *Manner* that is very irregular, and contrary to the Directions laid down in the

the Rubrick before the *Communion*-Service; which is eſtabliſhed by the Act of Uniformity. This Rubrick directs, as follows:

" So many as intend to be Partakers of the Holy Communion, ſhall ſignify " their Names to the Curate, at leaſt ſome Time the Day before.

" And if any of thoſe be an open and notorious evil Liver, or have done " any Wrong to his Neighbours by Word or Deed, ſo that the Congregation " is thereby offended; the Curate, having Knowledge thereof, ſhall call him " and advertiſe him, that in any wiſe he preſume not to come to the Lord's " Table, until he hath openly declared himſelf to have truly repented, and " amended his former naughty Life, that the Congregation may thereby be " ſatisfied, which before were offended; and that he hath recompenſed the " Parties to whom he hath done Wrong, or at leaſt declare himſelf to be in " full Purpoſe ſo to do, as ſoon as he conveniently may.

" The ſame Order ſhall the Curate uſe with thoſe betwixt whom he per- " ceiveth Malice and Hatred to reign; not ſuffering them to be Partakers of " the Lord's Table, until he know them to be reconciled."

It is plain, by the whole Tenor of of this Rubrick, that by the Word *Curate*, is meant the proper Miniſter who has the Cure of Souls (according to the uſual Meaning of the Word throughout the Book of Common-Prayer,) or ſome other officiating under him; and that by *Neighbours*, and thoſe whom he is to forbid to come to the Lord's Table till they amend their Lives, and till they be reconciled, are meant his *Pariſhioners*, over whom he is placed as their Guide and Inſtructor, and, as ſuch, is ſuppoſed to have Knowledge of their Behaviour, and a Right to interpoſe in their Spiritual Concerns.

Upon the like Conſiderations of the *Fitneſs* and *Reaſonableneſs* of every one's receiving the Holy Sacrament with his own Pariſhioners, and from the Hands of his own Miniſter, the 28th Canon of our Church requires *the Church-wardens, to mark whether any* Strangers *come often and commonly from other Pariſhes to their Church, and to ſhew the Miniſter of them; leſt perhaps they may be admitted to the Lord's Table among others; which they ſhall forbid, and remit ſuch home to their own Pariſh-Churches and Miniſters, there to receive the Communion with the reſt of their Neighbours.*

And theſe general Rules, both in the Rubrick and Canon, as they are founded upon Reaſons evidently good and wiſe in themſelves; ſo are they, in their Effect and Operation, when duly obſerved, the beſt and ſureſt Means of preſerving Order and Regularity in the publick Adminiſtration of Divine Offices, and of avoiding all that *Confuſion* which they were deſigned to prevent. At the ſame Time, it muſt be admitted, that theſe good Ends may be ſufficiently anſwer'd, and the Rules ſaid to be *duly obſerved*, though Allowance be made to ſuch reaſonable *Exceptions* as evidently ariſe from the Nature and Circumſtances of Perſons and Things. But though ſuch Exceptions are always admitted in the Conſtruction and Application of General Rules; nothing

thing can juſtify either a wilful Neglect, or an open Contempt, of the Rules themſelves.

V. But now theſe wholſom Rules are not only broken-through, but notoriouſly *deſpiſed* by the new Sect of *Methodiſts*; who, leaving their own Pariſh-Churches where they are known, come from ſeveral Quarters, in very *great Numbers*, to receive the Communion at *other* Churches, where they are not known; and between whom and the Miniſter there is no Manner of Relation. This is a Practice which may juſtly be complained of by the Miniſters of the Chuches to which they reſort in that irregular Manner; as it puts ſuch Miniſters under the Difficulty, either of rejecting *great Numbers* as unknown to them, or adminiſtring the Sacrament to *great Numbers*, of whom they have no Knowledge.

VI. I know but one Thing that can be pleaded in Behalf of this Practice; by ſuch, I mean, of them as deſire to receive the Communion *every* Lord's Day; and that is, That there is not a *weekly* Communion in their own Pariſh-Church. But may not this End be attained in a more quiet and inoffenſive Way, tho' not ſtrictly regular, if particular Perſons, who are ſo diſpoſed, ſhould repair *privately* to the Church *neareſt* to their own where the Sacrament is adminiſtred every Lord's Day; having firſt ſignify'd their Names to the Miniſter, as the Rubrick directs? Which, ſurely, no Perſon can ſcruple to do, who profeſſes himſelf a Member of the Church of *England*, and who, as ſuch, is obliged to come up, at leaſt as near as may be, to the Rules which it preſcribes. But in this Way, our Methodiſts would not have the vain Pleaſure of appearing together in a *Body*, and as a diſtinct *Sect*. And this Suggeſtion, that there may be in that Part of their Conduct ſome Mixture of *Vanity*, will appear to be neither unjuſt nor uncharitable, if it be conſidered, that though in the Churches of *London* and *Weſtminſter* there is uſually a Sacrament on the *firſt Sunday* of every Month, I doubt it will be found, that however that may leſſen, it does not hinder the Reſort, on *that* Day, to the Churches where they have uſually appeared in a *Body* on *other* Days.

It appears from the foregoing Obſervations, that the *Leaders* of theſe People would act a far more conſiſtent and uniform Part, if they would either renounce Cummunion with the Eſtabliſhed Church, or oblige themſelves and their Followers to have a greater Regard to the *Rules* and *Orders* of it.

VII. Beſides our Methodiſts, there is another Sect ſprung up, and known by the Style and Title of MORAVIANS. The Heads of them have been coming over for ſome Time from *Moravia*, a Country in *Germany* of that Name; and thither alſo ſeveral of our Methodiſts have gone in Perſon, to acquaint themſelves more perfectly with the Principles and Practices of that People.

People. It is not eaſy to come at a *certain* Knowledge of their *Tenets*; but in their Teachings, they are ſaid to reſt the *Whole* of Religion upon the ſingle Point of BELIEVING, and to diſclaim the *Moral* Law as no Part of the Chriſtian Diſpenſation. They are alſo ſaid to decry all † *human* Qualifications for the Miniſtry, and all *human* Helps and Preparations towards the Converſion and Conviction of a Sinner; ſo that they ſhould ſeem to reſolve all into the *immediate* Teachings and Workings of the Spirit. However, my *preſent* Concern is not with their *Principles*, but with that which is more certain, I mean their *Proceedings*; particularly, their ſetting up publick Places of Aſſembly, with as much *Openneſs* as thoſe of our Diſſenters, which are ſet up under the Act of Toleration. At firſt, their Numbers were inconſiderable; but having been joined by many of our own Methodiſts (by *ſome* of their *Clergy*, and by many more of their *Laity*, who have forſaken their firſt Leaders,) they are grown into a conſiderable Body, and, both in City and Country, are *multiplying Bands* and Societies in the *Moravian* Way. Which uncommon Zeal in their Leaders to carry on this Work, may probably proceed from a ſtrange Notion they have got, *That* (in the Words of one of them) *our Saviour is*, NOW, *about gathering his Sheep out of all Nations, out of all Profeſſions, out of all Parties, out of all National Churches; into* little *Flocks which he governs with his* Word *and* Spirit.' ‡ A Notion, which muſt be conſidered by all ſober and uninfected Minds, as merely *Enthuſiaſtical*; and it will be great Blindneſs in their Followers, if they do not call upon them for Proofs from the Goſpel, or from a well atteſted Revelation made to themſelves, of what our Saviour, as they pretend, is *now* about to do, and of their *Commiſſion* to be the authoriſed Doers of it.

There is indeed, a ſpecial Proviſo in the Act of Uniformity, '*That the Penalties of that Act ſhall not extend to the* Foreigners *or* Aliens *of the Reformed Churches, allowed, or to be allowed, by the King's Majeſty, his Heirs and Succeſſors, in England.* But do the Methodiſts who join them, conſider that themſelves are *not* Foreigners and Aliens? Or, do the real *Moravians* conſider, that they hold, for ought appears, open Aſſemblies contrary to the ſaid Law, or rather in Defiance of it? Or, being Foreigners, do they ſo far miſtake our Conſtitution, as to think that this is a Country in which Religious Aſſemblies of every Kind may be ſet up *at Pleaſure*, without any Regard to the Qualifications and Conditions upon which the Laws have allowed them?

The Country moſt noted for an Indulgence to Religious Perſuaſions and Aſſemblies, is HOLLAND; but even there they are put under proper Reſtraints and Regulations; ſuch as the State has thought fit, for its own Se-

† *In Fact, ſeveral of thoſe who perform the Offices of Prayer and Preaching in their Aſſemblies, are common* Mechanicks.

‡ *See* Part III. *Qu.* 3.

curity.

curity. The Account that Sir WILLIAM TEMPLE gives of it, in his Obſervations upon the United Provinces, is this. After he has obſerved that the Exerciſe of the *Popiſh Religion* is alone excepted from the common Protection of their Laws, he adds, 'That, of all *other* Religions, every Man enjoys the free Exerciſe in his own Chamber, or his own Houſe, unqueſtioned and uneſpied. And if the Followers of any Sect grow ſo numerous in any Place, that they affect a *publick* Congregation, and are content to purchaſe a Place of Aſſembly, and to bear the Charge of a Paſtoral Teacher, *&c.* they go, and * propoſe their Deſire to the *Magiſtrates* of the Place where they reſide, who inform themſelves of their Opinions, and Manners of Worſhip. And if they find nothing in either, deſtructive to Civil Society, or prejudicial to the Conſtitutions of their State, they eaſily allow it. But with the Condition, That one or more *Commiſſioners* ſhall be appointed, who ſhall have free Admiſſion at all their Meetings, and ſhall be both the Obſervers and Witneſſes of all that is acted or preached among them.'

* By the foregoing Clauſe in the Act of Uniformity, the Application here in *England* is to be to the *Crown*; and the *Moravians* can beſt tell, whether they have made any ſuch Application, and been favour'd with ſuch *Allowance* as the Act requires. Hitherto, nothing of this has been made appear; and till they make it appear, the *Preſumption* muſt be, that they have no ſuch Allowance.

To conclude this firſt Part:

VIII. It is eaſily foreſeen, that this and every other Complaint againſt the Irregularities of theſe People, and eſpecially thoſe of our *Methodiſts*, will be cenſured by them as a Diſcouragement to *Piety* and *Devotion*, and particularly to a Religious Obſervation of the *Lord's Day*. But this Slander is effectually confuted, by looking back to the State of the ſeveral *Religious Societies* in *London* and *Weſtminſter*, for many Years paſt; which has been this. The particular Members of each Society, having attended the *publick* Duties of the Day together with their Neighbours, as the Laws of Church and State direct, have alſo (by private Agreements among themſelves) their Evening Meetings, to employ the Remainder of the Day in ſerious Converſation, and in Reading good Books, *&c.* And theſe Societies, having behaved with Modeſty and Decency, and without any Violation of publick Order and Regularity, have received no Diſcouragements, but, on the contrary, have been *countenanced* and *encouraged* by the Biſhops and Clergy. And this, God be thanked, ſtill continues to be the Caſe of *many* of thoſe Societies, and the Members of them; as many I mean, as have not been unhappily miſled into the late Extravagancies, but can be content to provide for mutual Edification and Improvement in a *private inoffenſive* Way, as their Predeceſſors did.

PART II.

PART II.

BESIDES the many *Irregularities* which are juſtly charged upon theſe Itinerant Preachers, as Violations of the Laws of Church and State; it may be proper to enquire, Whether the Doctrins they teach, and thoſe Lengths they run, *beyond* what is practiſed among our *Religious Societies*, or in any other Chriſtian Church; be a Service or a Diſſervice to Religion? To which Purpoſe, the following Queries are ſubmitted to Conſideration.

Query 1. WHETHER Notions in Religion may not be heighten'd to ſuch *Extremes*, as to lead *ſome* into a Diſregard of Religion itſelf, through Deſpair of attaining ſuch exalted *Heights?* And whether *others*, who have imbib'd thoſe Notions, may not be led by them into a Diſregard and Diſeſteem of the *common* Duties and Offices of Life; to ſuch a Degree at leaſt, as is inconſiſtent with that Attention to them, and that Diligence in them, which Providence has made neceſſary to the well-being of private Families and publick Societies, and which Chriſtianity does not only require in all Stations and in all Conditions, but declares at the ſame Time, (*Col.* iii. 22. *Epheſ.* v. 6.) that the Performance even of the loweſt Offices in Life, *as unto God*, (whoſe Providence has plac'd People in their ſeveral Stations,) is truly a *Serving of Chriſt*, and will not fail of its Reward in the next World?

Qu. 2. Whether the Enemy of Mankind may not find his Account in their carrying Chriſtianity, which was deſign'd for a Rule to *all* Stations and *all* Conditions; to ſuch *Heights* as make it fairly practicable by *a very few* in Compariſon, or rather by *none?*

Qu. 3. Whether, in particular, the carrying the Doctrin of *Juſtification by Faith alone* to ſuch a Heighth, as not to allow, that a careful and ſincere Obſervance of *Moral Duties* is ſo much as a *Condition* of our Acceptance with God, and of our being juſtified in his Sight; Whether this, I ſay, does not naturally lead People to a *Diſregard* of thoſe Duties, and a low Eſteem of them; or rather to think them no Part of the Chriſtian Religion? *

* The Words of the pious and judicious Mr. CHILLINGWORTH are very material to this Purpoſe. '*For my Part*, ſays he, *I do heartily wiſh, that by publick Authority it were ſo ordered, that no Man ſhould ever* preach *or* print *this Doctrine*, 'That Faith alone juſtifies.' *unleſs he joins this together with it*, That univerſal Obedience is neceſſary to Salvation.' *Chap.* VII. *Part* I. *Sect.* 32.

Qu. 4. Whether a due and regular Attendance on the publick Offices of Religion, paid by good Men in a ſerious and compoſed Way, does not better anſwer the true Ends of Devotion, and is not a better Evidence of the Co-operation of the Holy Spirit, than thoſe ſudden * Agonies, † Roarings and Screamings, ‡ Tremblings, ‖ Droppings-down, § Ravings and Madneſſes; into which their Hearers have been caſt; according to the Relations given of them in the Journals referr'd to?

* Mr. *Whitfield*'s Journal VI. *p.* 36. — VII. *p.* 57, 69, 75. Mr. *Weſley*'s Journal III. *Pag.* 26, 41, 45, 59, 64, 95. † Mr. *Whitfield*'s Journal VII. *pag.* 74. Mr. *Weſley*'s Journal III. *pag.* 40, 44, 50, 62, 79, 83, 92, 93, 94. ‡ *Pag.* 41, 43, 50, 58, 61, 93. ‖ Mr. *Whitfield*'s Journal VII. *pag.* 12, 60. Mr. *Weſley*'s Journal III. *pag.* 41, 43, 46, 50, 58, 59, 61, 64, 65, 83. § *Pag.* 44, 50, 88, 90, 92, 93.

Qu. 5. Whether thoſe exalted Strains in Religion, and an Imagination of being already in a State of *Perfection*, are not apt to lead Men to Spiritual Pride and to a *Contempt* of their Fellow-Chriſtians; while they conſider *them* as only going-on in what they account the *low* and *imperfect* Way, (*i. e.* as growing in Grace and Goodneſs only *by Degrees*;) Even though it appear by the *Lives* of thoſe who are conſider'd by them as in that *low* and *imperfect* Way, that they are Perſons who are gradually *working out* their Salvation, by their own honeſt Endeavours, and through the ordinary Aſſiſtances of God's Grace; with a humble Reliance upon the Merits of Chriſt for the Pardon of their Sins, and the Acceptance of their *ſincere*, tho' imperfect, Services?

Qu. 6. Whether the ſame exalted Strains and Notions do not tend to weaken the *natural* and *civil* Relations among Men, by leading the Inferiors, into whoſe Heads thoſe Notions are infuſed, to a Diſeſteem of their Superiors; while they conſider them as in a much *lower Diſpenſation* than themſelves; though thoſe Superiors are otherwiſe ſober and good Men, and regular Attendants on the Ordinances of Religion?

Qu. 7. Whether a *gradual* Improvement in Grace and Goodneſs, is not a better Foundation of Comfort, and of an Aſſurance of a Goſpel New Birth, than that which is founded on the Doctrin of a † *ſudden* and *inſtantaneous* Change; Which, if there be any ſuch Thing, is not eaſily diſtinguiſhed from *Fancy* and *Imagination*; the Workings whereof we may well ſuppoſe to be more *ſtrong* and *powerful*, while the Perſon conſiders himſelf in the State of one who is admitted as a *Candidate* for ſuch a Change, and is taught in due Time to expect it?

† Mr. *Weſley*'s Journal II. *p.* 19, 20, 44. —— Journal III. *p.* 16, 49.

Qu. 8

Qu. 8. Whether, in a Chriſtian Nation, where the Inſtruction and Edification of the People is provided-for, by placing Miniſters in *certain Diſtricts*, to whom the Care of the Souls within thoſe Diſtricts is regularly committed; It can be for the Service of Religion, that Itinerant Preachers run up and down from Place to Place, and from County to County, drawing after them confuſed Multitudes of People, and leading them into a *Diſeſteem* of their own Paſtors, as † leſs willing or leſs able to inſtruct them in the Way of Salvation: An Evil, which our Church has wiſely provided againſt in the Ordination of a Prieſt, by expreſly limiting the Exerciſe of the Powers conferred upon him, of preaching the Word of God, and adminiſtring the Holy Sacraments, * *to the Congregation where he ſhall be lawfully appointed thereunto.*

The Biſhops, indeed, and alſo our two Univerſities, have Power to grant Licences to *preach*, of a larger Extent, to ſuch Clergymen as they judge proper; who, in virtue thereof, may, if they chuſe, *travel* from Place to Place as *Itinerants*. But then the Church has provided in that Caſe (*Can.* 50.) "That neither the Miniſter, Church-wardens, nor any other Officers "of the Church, ſhall ſuffer any Man to preach within their Churches "and Chapels, but ſuch as, by ſhewing their *Licence* to preach, ſhall ap-"pear unto them to be ſufficiently *authoriſed thereunto*".

The Practice of Licenſing *Itinerant* Preachers was occaſioned by the low Talents of many Incumbents in the more *early* Days of the Reformation; whoſe Abilities carry'd them no farther than to the Reading of *Homilies*. A Defect, which has long been remedied by a *liberal Education* of ſufficient Numbers of Perſons for the Miniſtry, who regularly perform the Office of *Preaching*, as well as other Duties, in the Pariſhes committed to their Care. And if the forementioned Defect did ſtill continue, as, God be thank'd, it does not; it would be ill ſupply'd by our *modern Itinerants*, who make it their *principal* Employ, wherever they go, to inſtill into the People a few *favourite Tenets* of their own; and this, with ſuch Diligence and Zeal, as if the Whole of Chriſtianity depended upon them, and all Efforts towards the true Chriſtian Life, without a Belief of thoſe Tenets, were vain and ineffectual.

† Mr. *Whitfield*, (Journal IV. p. 38.) addreſſing himſelf to his Brother-Teachers; ſays, 'O my dear Brethren, have Compaſſion on our dear Lord's Church, which he has purchaſed with his own Blood. Suffer none of them to be as Sheep having no Shepherd, or worſe than none, thoſe blind Leaders of the Blind, who let them periſh for lack of Knowledge, and are no better than Wolves in Sheeps-cloathing. And, Journal V. p. 31. Though we are but few, and ſtand as it were alone, like *Elijah*; and though they, like the Prieſts of *Baal*, are many in Number; yet I doubt not but the Lord will appear for us as he did for that Prophet, and make us more than Conquerors.' And *Pag.* 32. This Afternoon I was carried out much in bearing my Teſtimony againſt the unchriſtian Principles and Practices of the Generality of our Clergy.

* Mr. *Weſley* (Journal III. *p.* 52.) *being asked, By what Authority he preached, reply'd,* "*By the Authority of Jeſus Chriſt conveyed to me by the (now) Archbiſhop of* Canterbury, *when he laid his Hands upon me, and ſaid, Take thou Authority to preach the Goſpel.*" In this Reply, he

he thought fit, for a plain Reaſon, to leave out this latter Part of the Commiſſion; for that would have ſhewn his Reader the *Reſtraint* and *Limitation* under which the Exerciſe of the Power is granted. But in the ſame Journal, *p.* 56. he declares, without Reſerve, 'That he looks upon all the World as his Pariſh,' and explains his Meaning as follows; "In whatever Part of it I am, I judge it meet, right, and my bounden Duty, to declare unto all that are willing to hear, the glad Tidings of Salvation. This is the Work which I know God has call'd me to." Such alſo is the Language of Mr. *Whitfield*, (Journal VII. *p.* 18, 62, 78.) 'As to an extraordinary Call, I claim none, otherwiſe than the Apoſtle's Injunction, 'As we have Opportunity, let us do Good unto all Men'.——— "God ſeems to ſhew me, it is my Duty to Evangeliſe, and not to fix in any particular Place."— "I am now free to Evangeliſe and go whitherſoever the Lord ſhall be pleaſed to *call* me."

Now, if this *Call* may be pleaded by *Chriſtians*, on the Foot of that *general* Injunction, without any other *Evidences* of an *Apoſtolical Miſſion*; what Occaſion had Mr. *Weſley* to have Recourſe to the Plea of an *Epiſcopal* Miſſion?

It were well, if he and ſome others would remember what the ſame Apoſtle has ſaid (1 *Cor.* xiv. 33.) *God is not the Author of* Confuſion (or, as it is in the Margin, *not of* TUMULT) *but of* Peace, *as in all Churches of the Saints.*

Qu. 9. Whether it does not ſavour of Self-ſufficiency and Preſumption, when a few young Heads, without any Colour of a Divine Commiſſion, ſet up their own Schemes, as the great Standard of Chriſtianity: And, How it can be reconciled to Chriſtian Humility, Prudence, or Charity, to indulge their own Notions to ſuch a Degree, as to perplex, unhinge, terrify and diſtract the Minds of Multitudes of People, who have lived from their Infancy under a Goſpel Miniſtry, and in the regular Exerciſe of a Goſpel Worſhip; and all this, by perſuading them, that they have never yet heard the true † Goſpel, nor been inſtructed in the true Way of Salvation before; and that they neither are, nor can be true Chriſtians, but by adhering to *their* Doctrins and Diſciplin, and embracing Chriſtianity upon *their* Schemes: All the while, for the Sake of thoſe Schemes, and in Purſuance of them, violating the wholſom Rules, which the Powers Spiritual and Temporal have wiſely and piouſly eſtabliſhed, for the Preſervation of Peace and Order in the Church.

† This was the Language with which they ſet out early — I *offer'd Jeſus Chriſt* freely to them, *Whitfield*'s 3d Journal, *p.* 47.— I think, *Wales* is excellently well prepar'd for the *Goſpel of Chriſt*, ibid. *p.* 51.— Receiv'd News of the wonderful Progreſs *of the Goſpel* in *Yorkſhire*, under the Miniſtry of my dear Brother *Ingham*, ibid. *p.* 52.— I was refreſh'd by a great Packet of Letters, giving me an Account of the *Succeſs of the Goſpel*, ibid. *p.* 73. — A moſt comfortable Packet of Letters, giving me an Account of the *Succeſs of the Goſpel*, ib. *p.* 78. Theſe Idſtances are taken from the Biſhop of *London*'s Fourth Paſtoral Letter; and the ſame Language has continued in the *ſubſequent* Journals, and in their *Letters*.

Qu. 10. Whether it be for the Service of Religion, to diſcourage People from reading * Archbiſhop *Tillotſon*'s Sermons, and the † *Whole*

* Mr. *Whitfield*'s Journal V. *p.* 19. It cannot be expreſſed how many carnal Hearts were diſturbed by my Teſtimony againſt Archbiſhop *Tillotſon*.— But before I have done, I do not deſpair of ſeeing People bring his Works, as they once brought the Books of curious Arts, and burn them before all Men. — Journal VII. *p.* 2. The Man's Wife was a great Admirer of Archbiſhop *Tillotſon*, but having her Eyes now opened to diſcern Spiritual Things, can no longer take up with ſuch Husks, fit only for carnal, unawakened, unbelieving Reaſoners, to eat.

† *Whole Duty of Man*; to whom our Methodiſts might have added many more of our beſt Writers after the Reſtoration. For, all theſe (together with explaining the whole Work of our Redemption by Chriſt) endeavour'd to turn the Minds of People to the Practice of *Moral Duties*, and to cure them of that Madneſs and Enthuſiaſm into which they had been led by the *Antinomian* Doctrins and others of the like Tendency, during the Times of Anarchy and Confuſion.

† Mr. *Whitfield*'s Letter from *New Brunſwick*, *p.* 6, 7. — After having laid down his own Scheme, he adds, 'This, the Author of the *Whole Duty of Man* was wholly ignorant of; otherwiſe he would not have laid ſuch a Foundation. And if the Foundation be ſo bad, judge you then how wretchedly weak the Superſtructure muſt be.' — He [the Perſon who urg'd the Authority of that Book, to juſtify the Uſe of innocent Recreations] is not the firſt, by Thouſands, who has been miſerably deceived by this Book; and therefore I thought my ſelf obliged to write this Letter. You may make what Uſe you will of it. I care not if the Contents are publiſhed upon the Houſe-top.—— There is no Hopes of bringing People to a right Knowledge of the Goſpel, till their favourite, though erroneous, Authors are diſcoutenanced and laid aſide.

Qu. 11. Whether, the Frame of human Nature fairly conſidered, the Author of the *Whole Duty of Man* did not do better Service to Religion, in laying down Rules to keep Recreations of all Kinds within the Bounds of *Innocence*; than they, who now cenſure him, and abſolutely deny that * Recreations of *any* Kind, conſider'd as ſuch, are or can be innocent?

* Mr. *Whitfield*'s Letter from *New Brunſwick*, *p.* 7. — Journal V. *p.* 58, 59, 77, 78.— *Wesley*'s Journal II. *p.* 13.

Qu. 12. Whether the ſtrong Expreſſions which are found in their printed Journals, of † *extraordinary Preſences* of God directing and aſſiſting them in a more *immediate* Manner, do not need ſome Teſtimonies of a Divine Miſſion, to clear them from the Charge of *Enthuſiaſm?*

† Many Paſſages of that and other Kinds, are cited out of Mr. *Whitfield*'s 1ſt, 2d, and 3d Journals, in the Biſhop of *London*'s Fourth Paſtoral Letter; thoſe three being all that were then publiſhed. Such are theſe that follow: —Had much of the Preſence of God *with me*, Journal I. *p.* 18.— Had much of God *with me* to Day, *ibid. p.* 28.— The Kingdom of God is *within me*, Journ. III. *p.* 4.— My Oppoſers, would they but ſpeak, cannot but confeſs that God is *with me* of a Truth, *ibid. p.* 18.

But ſince the Publication of thoſe three Journals, he has publiſhed four more; and thoſe more full of Enthuſiaſm, if poſſible, than the three firſt; as will appear by the following Extracts.

I. *Extraordinary Preſences of God.*

Journal IV.

P. 2. My Soul was ſo fill'd with God, that the Word came with very great Power to all that heard me.

P. 3. God is pleaſed to vouchſafe me great Meaſures of his divine Preſence.

P. 13. The Divine Preſence was amongſt us.

Journal V.

P. 30. Several joining in Prayer, the Divine Preſence was manifeſt amonſt us.

Journal VI.

P. 47. Felt much of the Preſence of God in my Heart.

Ibid. I returned to my Sloop with much of God's Preſence.

Journal VII.

Journal VII.
P. 5. Preached twice, with much of the Divine Preſence.
P. 12. Felt more than common, of the Divine Preſence in my Soul.
P. 31. The Power and Preſence of the Lord accompanied and follow'd me.
P. 48. The Divine Preſence was ſtrong upon me all the Evening.
P. 63. Felt an eſpecial Preſence of God in my private Buſineſs.

II. *Extraordinary Communications from God.*

Journal IV.
P. 16. God was pleas'd to refreſh me with freſh Communications from himſelf.
P. 31. Have had great Communications from God.

Journal V.
P. 22. I experience freſh Teachings and Communications from God's Holy Spirit.
Ibid. God has been pleaſed to vouchſafe me plentiful Communications from himſelf.

Journal VII.
P. 2. Have had frequent Communications from above, both by way of Humiliation and Exaltation.
P. 19. The bleſſed Jeſus was pleaſed ſweetly to manifeſt himſelf to my Soul.
P. 23. Received freſh Emanations of Divine Light break-in upon and refreſhing my Soul.
P. 58. Divine Manifeſtations flowed-in ſo faſt, that my frail Tabernacle was ſcarce able to ſuſtain them.
P. 62. The Lord was pleaſed to communicate himſelf to me freely. My Soul was fill'd with his bleſſed Preſence.

III. *Extraordinary Emanations and Aſſiſtances of the Holy Spirit; particularly in Preaching.*

Journal IV.
P. 2. My Word, I believe, came with Demonſtration of the Spirit.
P. 4. Preach'd with great Power — [This, the ordinary Language of the Journals.]
P. 5. God gave me great Enlargement of Soul; and the Exhortation, which was long and powerful, I believe, reached their Hearts.
P. 12. God was pleaſed to give me uncommon Freedom and Liberty in ſpeaking.
P. 14. I perceiv'd a freſh Supply of Spirits to be given me from above.
P. 21. I never had ſuch Power given me to ſpeak to the Scoffers.
P. 23. My Body being weak, and God being pleas'd to withdraw himſelf, I ſpoke with very little Power in the Morning; but in the Afternoon God cauſed my Strength to return again, and I preach'd with much Freedom and Power in the Evening—— And I was enabled to lift up my Voice like a Trumpet, and to preach to about 20,000 Souls.
P. 35. I pray'd and preach'd with greater Demonſtration of the Spirit, than ever.

Journal V.
P. 23. Felt more of the Divine Aſſiſtance To-day, than I have ſince I have been abroad.
P. 30. The Lord endow'd me with Power from on High. My Heart was enlarged and warm'd with Divine Love.
P. 34. The Holy Spirit ſweetly gave me Utterance.
P. 38. I have not felt greater Freedom in preaching, and more Power in Prayer, and a ſtronger Witneſs of the Spirit, ſince I came into *America*.
P. 40. God was pleaſed to open my Mouth.
P. 44. I began to ſpeak as the Lord gave me Utterance.
Ibid. In the Midſt of my Diſcourſe, the Power of the Lord Jeſus came upon me.
P. 46. God gave me, particularly toward the Cloſe of my Sermon, to ſpeak with Divine Energy.
P. 72. I was much carried out; I felt the Power of God come upon me, and I ſpoke with Demonſtration of the Spirit to the Hearer's Souls.

Journal VI.
P. 23. Before I had done, the Power of the Lord came upon the Congregation, the Holy Ghoſt overſhadow'd them, and a gracious melting was viſible in moſt that heard.

P. 25. I was ready to drop down —— But God was pleaſed ſo to revive me, by Communications from himſelf, that I ſpoke with great Demonſtration of the Spirit, and with Power.

P. 27. In very great Weakneſs of Body.—— But, before I had preached ſix Minutes, bodily and ſpiritual Strength was given me, and the Lord was pleaſed to ſet his Seal to what he enabled me to deliver.

P. 30. Towards the Concluſion of my Diſcourſe, God's Spirit came upon the Preacher and the People.

P. 53. When we came to publick Prayer, the Holy Ghoſt ſeem'd to come into the Congregation like a mighty ruſhing Wind, carrying all before it.

Journal VII.

P. 13. Finding the Power of the Lord come upon me, I began to ſpeak to them of the Things of God.

P. 39. I preach'd with much Demonſtration of the Spirit.

P. 43, 56 —— The Spirit of the Lord came upon me, God gave me to wreſtle with him for my Friends.

P. 46. The Holy Ghoſt enabled me to ſpeak with a great deal of Power.

P. 50. The Power of the Lord was upon me; I ſpake with much Weight and Freedom.

P. 53. The Spirit of the Lord came upon me, and enabled me to ſpeak with Vigour.

P. 57. After I had begun, the Spirit of the Lord gave me Freedom, till at length it came down like a mighty ruſhing Wind, and carried all before it.

P. 67. I felt the Holy Ghoſt come upon me at that Time, and never ſpoke on that wiſe before.

* *More Inſtances of ſuch extraordinary Aſſiſtances; ſet down in the Biſhop of* London's 4th *Paſtoral Letter* — I ſpoke with the *Demonſtration of the Spirit*, Journal III. p. 8.—Was filled *with the Holy Ghoſt*, which very much ſtrengthen'd my Body, and made my Feet like Hart's Feet, *ibid.* p. 13.—— Expounded with ſuch *Demonſtration of the Spirit*, as I never ſpoke with before, *ibid.* p. 14. —— God has given me a *double Portion of his Spirit* indeed, *ibid.* p. 15.— Was told that my preaching was attended with *uncommon Power*, ibid. p. 16 —— I fear, I ſhould *quench* the Spirit, did I not go on to ſpeak as he gives me *Utterance*, ibid. p. 17.—— God enabled me to ſpeak with ſuch *irreſiſtible Power*, that the Oppoſers were quite ſtruck dumb and confounded, *ibid.* p. 24.—— Felt the Spirit of God working in me mightily, *ibid.*— Bleſſed be God, I find myſelf much refreſhed in Spirit, and a new Supply of Strength given me. Thus ſhall it be done to the Man whom God delighteth to honour, *ibid.* p. 41. —— Had *extraordinary Power* given me at the Society in *Nicholas-ſtreet*, ibid. p. 53. Heard of one that received the *Holy Ghoſt* immediately upon my preaching Chriſt. *ibid.* p. 72.—I believe, few, if any, were able to reſiſt the *Power*, wherewith God enabled me to ſpeak, *ibid.* p. 108. —— My Heart was *full of God*, and I ſpake as one having *Authority*. ibid.

IV. *Special Directions from God.*

Journal IV.

P. 30. Ask'd Counſel of God, and perceiv'd an unuſual Power and Warmth enter into my Soul.

Journal V.

P. 23. In writing an Extempore Sermon —— The Holy Ghoſt brought many Things to my Remembrance.

P. 43. God was pleaſed to direct my Words.

Journal VII.

P. 49. The Morning I intended to go and preach at —. But God ſhew'd me Today, it was inconſiſtent with my other Buſineſs upon many Accounts.

P. 66. The Lord gave me the Text I preached on juſt before the Meeting, directed me to a Method as I was going up the Pulpit Stairs, and enabled me to diſcourſe with an uncommon Clearneſs, Freedom, and Power.

* *More Inſtances of ſuch immediate Directions from God; out of the Biſhop of* London's *4th* Paſtoral Letter. —— This Day, I intended to ſtay on Board to write Letters, but God being pleaſed to ſhew me it was

was not his *Will*, I went on Shore again. Journ. I. p. 3.——I told the People that God *called* me, and I *muſt* away.——Intended to preach at *Fort Simons*, &c. but, Lord, thou *calledſt me* elſewhere, Journal II. p. 9.——God having ſhew'd me and my Friends, that it was his *Will* I ſhould return for a while to *England*, — I preach'd my farewell Sermon, *ibid.* p. 11.

Under this Head may alſo properly be placed, the Declarations of a ſpecial and immediate Miſſion from God, (as they are found together in the ſaid 4th Paſtoral Letter:)—Was ſoon convinced, that God hath *ſent me hither* of a Truth, Journ. I. p. 5.---The eternal Almighty I AM, hath *ſent me*, ibid. p. 32.---To preach the Goſpel at *Frederica* alſo; for therefore am I ſent. Journ. II. p. 7.---Lord, thou *calledſt* me elſewhere, *ibid.* p. 9.——This I know, what I have ſpoken from God, will come to paſs (lo it *will come*) and then ſhall Scoffers and Deſpiſers know, that a *Miniſter of Chriſt* hath been amongſt them, *ibid.* p. 19.——I muſt go into every Place and City, where I have been already; for therefore am I *ſent*, Journ. III. p. 20.——Lord, open thou their Eyes, that they may ſee that this is *thy Doing*, Journ. III. p. 33.

Qu. 13. Whether the ſame Perſon's * OPEN and PUBLICK Boaſtings of his own *extraordinary* Labours in the Miniſtry, and his *uncommon* Succeſs in it, and of the vaſt Concourſe of People with which his Preaching is attended, and the diſtinguiſhing *Reſpects* he meets with on that Account: Whether, I ſay, the *publiſhing* all this to the World, ſavours of that Humility, Modeſty and Self-denial, which becomes a Miniſter of the Goſpel; and eſpecially one, who would be thought to carry-on his Miniſtry under the immediate Guidance of the *Holy Spirit*; whoſe peculiar Office it is, to ſeaſon the Heart with Humility, and to root out of it the Seeds of *Pride* and *Vain-glory*.

* *Mr.* Whitfield's *Journal* IV.

P. 16. The People were much rejoyced at the News of my Coming. Their Hearts ſeem'd to leap for Joy, and many Thankſgivings were rend'r'd to God in my Behalf. The Bells rang, unknown to me.

P. 38. Many Tears were ſhed when I talk'd of leaving them.--I could ſcarce get to the Coach for the People's thronging me, to take me by the Hand, and give me a parting Bleſſing.

Journal V.

P. 6. When I ſaid, Finally Brethren, farewell; Thouſands immediately burſt out into ſtrong Cries and Tears.

P. 47. They follow me wherever I go, as they uſed to do in *London*.

Journal VI.

P. 39. After I had taken my Leave, Oh how many came to my Lodgings, ſorrowing moſt of all that they were likely to ſee my Face no more for a long Seaſon.

P. 50. Many People ſtood without the Church-door, and I was enabled to ſpeak with ſuch abundant Freedom and Power, that I cannot believe any one Hearer could avoid being affected in ſome Degree or other. ——I ſaw the Word ſtrike the Hearers, like ſo many pointed Arrows. It came with Demonſtration of the Spirit indeed. Carnal Reaſoning could not reſiſt it.

Journal VII.

P. 5. People ſeem'd to come from all Parts; and the Word, as I was told, came with a convincing Power.

P. 32. In every Part of the Congregation, Perſons might be ſeen under great Concern.

P. 37. Wherever I go, People will follow me.

P. 41. Numbers, great Numbers, melted into Tears, when I talk'd of leaving them

P. 44. The Word fell with much Weigh indeed: It carried all before it.

PART III.

BESIDES the two forementioned JOURNALS of Mr. *Whitfield* and Mr. *Weſley*, there has been publiſhed a large Collection of LETTERS; written chiefly by the Teachers, to one another, and containing pompous Accounts of their Labours and the Succeſs of them, with mutual Commendations in no low Strains. Theſe they have taken Care, from Time to Time, to hand to the PUBLICK *. The Letters, in the main, are written in the ſame Style and Language with the *Journals*; but yet have in them, here and there, ſome *Peculiarities*, which afford proper Matter for a few Queries more.

[* In one Volume in *Folio*; and in ſeveral ſmall Volumes in *Octavo*. The Numbers, Volumes, and Pages, of each Collection are referred to, throughout, in the following Extracts. Thoſe which are in the *Folio*-Collection, are *mention'd* as taken from thence. The reſt are to be underſtood as taken from the Collections in *Octavo*.]

Query 1. WHETHER an affected Uſe of a few (I) *tender* and *melting* Terms and Phraſes, with a Shew of more immediate (II) Communications with God, and of his (III) *Preſence* with and among them, and of (IV) *Revelations* and *Directions* from him; together with a Mixture of ſeemingly (V) *Seraphical* Flights and extravagant Alluſions (how proper ſoever all or any of theſe may be, to amuſe and captivate weak Minds, and draw together confuſed Multitudes of Hearers,) can, in the Opinion of any ſerious Man, be put in the Balance, in Point of Edification and Inſtruction, with a grave, ſerious and regular Worſhip, accompanied with ſound Doctrin and Exhortation methodically explained and enforced in a clear and affectionate Manner; though without the melting Terms and extravagant Flights of the other, and without any higher Pretences in the Perſons miniſtring, than a due *Preparation* for the Miniſtry, and a *regular Miſſion*, and the ordinary Aſſiſtances of the Holy Spirit for the due Execution of it?

I. TENDER *and* MELTING EXPRESSIONS.

Their Diſciples are not only LAMBS; but
—— *dear* Lambs, *N°* 45. 9. *Fol.* *N°* 1. *V.* 3. *p.* 30. *N°* 2. *V.* 4. *p.* 4.
—— poor dear precious Lambs, *N°* 46. 2. *Fol.*
—— poor little Lambs, *N°* 66. 5. *Fol.*
—— Sweet Lambs, *N°* 3. *V.* 2. *p.* 71.

The Holy Ghoſt came down with ſuch Power, that the dear Lambs could ſcarce contain themſelves, *N°* 61. 3. *Fol.*

He is very ſweet in his Soul, *N°* 2. *V.* 3. *p.* 6.

A *ſweet* Society of Miniſters and Exhorters —— Our dear Lord came ſweetly among us, *N°* 42. 1. — 61. 2. *Fol.*

I ſend you a thouſand Kiſſes, *N°* 1. *V.* 4. *p.* 19.

My Lord confirm'd it [his Favour] by ſeveral precious Promiſes, which drop'd down his Lilly-Lips like ſweet-ſmelling Myrrh, *N°* 3. *V.* 2. *p.* 53.

II. Communications *with God.*

The Lord looſed my Tongue in the midſt of them, *N°* 1. *V.* 2. *p.* 51.

In the Morning, I talk'd with the Lord in the Garden, as a Man talketh with his Friend, *N°* 3. *V.* 3. *p.* 44.

Jeſus was with me on the Road —— But oh! how was Jeſus with me there [at *Abergavenny.*] I went to my Houſe, reflected on what had paſs'd between God and my Soul there, and intreated him to meet again. He came and fill'd my Soul, and I went rejoycing to Reſt, *N°* 3. *V.* 3. *p.* 54.

God appear'd for me in an extraordinary Manner at *Aberdeen*, *N°* 30. 1 *Fol.*

Some had ſuch plenteous Manifeſtations of God, that it was like being caught into the third Heaven, *N°* 49. 4. *Fol.*

In Preaching — The Lamb of God open'd my Mouth, *N°* 81. 2. *Fol.* *

* *See more Inſtances of theſe Pretences of* Communications *with God, in Part* II. *p.* 14.

III. Special Presences *of God.*

Preach'd with very much of the Divine Preſence, *N°* 1. *V.* 3. *p.* 49.

God was pleaſed to ſpeak for me in the Society where I preach'd, *N°* 1. *V.* 3. *p.* 51.

On the Road, my Soul was ſweetly humbled before the Lamb, and is now very cloſe to him, *N°* 1. *V.* 4. *p.* 17.

One Night, in a private Meeting, the Holy Ghoſt came down in an eſpecial Manner, *N°* 1. *V.* 4. *p.* 14.

The Power of the Lord was preſent in a glorious Manner, *N°* 2. *V.* 2. *p.* 77.

God's Power attends me continually, juſt as when I left *London*, *N°* 21. 1. *Fol.*

The Preſence of God was really wonderful. The Holy Spirit came down like a mighty ruſhing Wind, *N°* 31. 1. *Fol.*

The Preſence of the Lord was with me wonderfully, *N°* 42. 3. *Fol.*

The Lord is much with me, *N°* 66. 7. *Fol.*

In my Prayer, the Power of God came down, and gave a great Shock. In my two Sermons, there was yet more Power, *N°* 75. 1. *Fol.*

Such an univerſal Abiding Shock, I never ſaw before. —— In the Afternoon again, the Shock was very great, *N°* 75. 1. *Fol.*

God has been with me much To-day, *N°* 81. 1 *Fol.*

Laſt *Sunday* Se'nnight I was in the Spirit all the Day long, *N°* 3. *V.* 2. *p.* 40.

In the Congregation, the Lord broke in upon my Heart. I had inward deep Sweetneſs, *N°* 3. *V.* 2. *p.* 47.

I cannot tell you how tenderly I am carry'd by our dear Saviour, from Day to Day, *N°* 1. *V.* 2. *p.* 52. *

* *See more Inſtances of ſuch Pretences to the* Special Preſence *of God, in Part* II. *p.* 14.

IV. Revelations *and* Directions *from God.*

I believe you will be detain'd here by Jeſus Chriſt a longer Time than you think, *N°* 1. *V.* 3. *p.* 27.

I am ſure, God call'd me here, *N°* 1. *V.* 3. *p.* 40.

Surely, the Lord intended this Houſe for us; his Glory fill'd it. *N°* 1. *V.* 3. *p.* 45.

It ſeems to me to be the Will of the Lord I ſhould ſtay in *Wales* about a Fortnight, *N°* 1. *V.* 3. *p.* 50.

Our Saviour convinced me, it was my Duty to defer going to *Ireland*, for ſome Time, *N°* 3. *V.* 3. *p.* 50.

Our Saviour ſeems to give me the Towns in *Wales*. —— I muſt away, *N°* 1. *V.* 3. *p.* 55.

My being here, is certainly of God, *N°* 1. *V.* 4. *p.* 16.

It was reveal'd to me, that nothing griev'd Satan ſo much, as the private Societies, *N°* 1. *V.* 4. *p.* 25.

I ſhall be glad to hear from you, if Lord Jeſus ſhall bid you write, *N°* 2. *V.* *p.* 6.

If the Lord inclines you to ſend me a Line how you and the Lambs do, I truſt I ſhou be thankful, *N°* 2. *V.* 3. *p.* 32.

Our glorious Soul-brother —— had it reveal'd to him in Spirit, theſe two Years, tha

ſom

ſome ſuch as him would be ſent of God into theſe Parts, *N°* 2. *V.* 2. *p.* 46. *

* *See more Inſtances of ſuch Pretences to Special* Revelations *and* Directions *from God, in Part* II. *p.* 15.

V. Extravagant Flights *and* Alluſions.

Jeſus rode in the Chariot of his Goſpel moſt triumphantly indeed. Some could ſcarce bear what God gave them, *N°* 45. 2 *Fol.*

On *Monday* and *Tueſday* I was carry'd in the Chariot of my Lord's dear Arms, to declare the Word of his Goſpel again — Every Day ſince, I have leant on the Lord's Boſom, *N°* 59. 3. *Fol.*

Yeſterday, we attended the Body of one of our Society to her ſilent Grave, where ſhe ſweetly ſleeps in that Bed perfum'd by our dear Lord, *N°* 73. 1 *Fol.*

I lean on Jeſus's Boſom from Morning to Night; yea all the Day long, *N°* 79. 4. *Fol.*

May you continually walk under the Droppings of the Blood of Jeſus, *N°* 76. 2. *Fol.*— The like, *N°* 79. 4 *Fol.*

The glorious Jeſus ſeems to be riding from Congregation to Congregation, and carrying all before him, *N°* 79. 4. *Fol.*

At Noon, I preach'd again —— and as for me, I was ſeated under the Lord's Shadow, with hidden *Manna*, *N°* 81. 2. *Fol.*

Siſter *Williams* being near the Lord, open'd her Mouth, to confirm what was ſpoken, *N°* 1. *V.* 2. *p.* 24.

While we were telling how the Lord dealt with our Souls, the Lord came with a gentle Power and warm'd our Souls, and brought us into his Banqueting-houſe, and his Fruit was ſweet to our Taſte. And while we were there, the Lord ſat his Banner over us, that the Enemy could not come nigh us, *N°* 1. *V.* 4. *p.* 34.

I cannot tell you how tenderly I am carried by my Saviour, Day by Day, *N°* 1. *V.* 2. *p.* 52.

The Room was full of the Power of God; and I believe there was ſcarce a Soul but was filled with the Spirit, *N°* 1. *V.* 2. *p.* 58.

O pray, that I may put the Societies and all my other Concerns upon the Mediator's Shoulders, *N°* 1. *V.* 2. *p.* 50.

The Devil made a ſtrong Puſh to call me out of *Wales* to *England* again, by ſtriving to perſuade me I ſhould go no farther; but our Saviour was too powerful for him, *N°* 1. *V.* 3. *p.* 54.

I have had great Reaſoning with Satan, about my coming down here, *N°* 1. *V.* 4. *p.* 66.

I began my Round at *Meſterglwyd*, where the old Serpent had been working; but I believe that Jeſus came and brake it all down, and his proud Waves were ſtay'd; and for his Works, I believe Jeſus bruiſed his Head, *N°* 1. *V.* 4. *p.* 80.

Surely, Jeſus is coming with a great Chain in his Hand, to bind the Dragon, *N°* 1. *V.* 4. *p.* 83.

Our dear Lord ſeems to be anointing the Wheels of our Souls, *N°* 2. *V.* 2. *p.* 5.

The Power is ſuch among the Societies, that ſometimes when they go to ſay Grace before Meat, the Spirit of Prayer falls on them one after the other, that they are kept in Prayer near three Hours, *N°* 2. *V.* 2. *p.* 44.

'Tis ſweet to be upon the full Stretch for God, *N°* 2. *V.* 2. *p.* 52.

Speaking of a Child about *ſeven* Years old —— The next *Sunday* Night, the Lord reveal'd himſelf to her in an amazing Manner, and for ſome Hours ſhe was ſo wrapt up in his Spirit, that we knew not where ſhe was— ſinking to nothing in the Diſcovery of his Majeſty and Glory in Jeſus Chriſt her eternal Portion. — And, by the uncommon Earneſtneſs the Spirit gave her to wreſtle for the Churches, ſhe thought that an uncommon Work will be wrought on the Earth. Many ſuch Inſtances of the Out-pouring of the Spirit have we among us, *N°* 2. *V.* 2. *p.* 70.

The Place was almoſt rent by the Power and Preſence of God, *N°* 2. *V.* 2. *p.* 73.

I hope this will find you on the Top of *Piſgah*, *N°* 2. *V.* 3. *p.* 1.

I believe, moſt of the Congregation met God, *N°* 2. *V.* 3. *p.* 33.

The Arrows of the Lord flew thro' the Congregation, *N°* 2. *V.* 3. *p.* 33.

I am exceeding happy in the Wounds of the dear Lamb, *N°* 2. *V.* 3. *p.* 35.

I diſcours'd with more than ordinary Power. —— I believe Hell trembled, *N°* 2. *V.* 3. *p.* 82.

God has made me taſte ſome refreſhing Drops of the Wine of his Kingdom, *N°* 2. *V.* 4. *p.* 11.

I am carry'd ſweetly in the Arms of our loving Saviour, *N°* 2. *V.* 4. *p.* 20.

I want, more and more, to feel the Weight of my Redeemer's Blood on my Soul, *N°* 2. *V.* 4. *p.* 22.

I ſtood in God, and God in me; I ſweetly lean'd on my Saviour's Boſom, and ſuck'd out of the Breaſts of his Conſolation. Indeed, I can ſay his Banner of Love was ſpread over me that Night, *N°* 3. *V.* 2. *p.* 37.

Our Maſter was indeed there, riding in the Congregation, breathing Life and Courage into his Lambs, *N°* 3. *V.* 2. *p.* 66.

I have juſt now put my Soul as a Blank into the Hands of Jeſus Chriſt my Redeemer, and deſired him to write upon it what he pleaſes, *N°* 3. *V.* 3. *p.* 48.

Qu. 2. Whether the zealous Endeavours that have been lately uſing in many Parts of this Kingdom, to eſtabliſh a new Government and Diſciplin in Religious Matters; by travelling about from Place to Place to make Diſciples, and then forming them into (I) Band-Societies, according to the *Moravian* Way; and putting them, ſo form'd, under the Inſtruction and Ordering of particular (II) *Superintendents*, and (III) *Exhorters*; and the Holding of (IV) *Aſſociations* and *Meetings* at ſett Times and Places, with ſelect (V) Moderators; together with the Fixing of (VI) VISITATIONS, and their Bounds and Limits, in Form; Whether, I ſay, theſe Practices and Proceedings, not warranted by any Law, can be otherwiſe treated, than as a preſumptuous Attempt to erect a new Church-Conſtitution, upon a *foreign* Plan; in Contempt of thoſe wiſe Rules of Government, Diſciplin and Worſhip, which were judged by our pious Anceſtors to be the beſt and moſt effectual Means for preſerving and maintaining Religion, together with publick Peace and Order in Church and State?

I. BANDS *and* SOCIETIES *in the* MORAVIAN *Way.*

Our private *Bands* met all together on *Saturday* Evening, *N°* 61. 3. *Fol.*

In ſome of our private Societies the Holy Spirit is uncommonly powerful indeed, and we have left it to him to ſettle and unite them together in private *Bands*, *N°* 1. *V.* 3. *p.* 26.

Our private *Bands* are every *Friday* Night; and we meet all together every *Wedneſday* Night, *N°* 1. *V.* 3. *p.* 32.

The Societies under my Care, *N°* 2. *V.* 4. *p.* 5.

Give my dear Love to my dear *Band*-Brethren, *N°* 2. *V.* 4. *p.* 25.

Many deſire that a Society may be rais'd here, *N°* 2. *V.* 4. *p.* 24.

I hope all our *Bands*, whom the Lord was pleaſed by his Providence to knit and join together in a little Company, may be a *Band* of Soldiers for the King of Kings, *N°* 2. *V.* 4. *p.* 26.

Frequent Mention of Societies at particular Places, and of raiſing *new* ones, *N°* 67. 1. *Fol.*— *N°* 77. 1. *Fol.*— *N°* 80. 2. *Fol.*—*N°* 81. 2. *Fol.*— *N°* 1. *V.* 2. *p.* 58.— *N°* 1. *V.* 3. *p.* 11, 28, 31, 45.— *N°* 1. *V.* 4. *p.* 71, 74, 76, 82.

N° 2. *V.* 2. *p.* 73, 74.
—— *V.* 3. *p.* 10, 64, 72.
—— *V.* 4. *p.* 24, 74.
N° 3. *V.* 2. *p.* 72.
N° 3. *V.* 3. *p.* 20.

II. SUPER

II. Superintendents.

A Charge given *over* the ſeveral Societies hereafter mentioned, *N°* 1. *V.* 4. *p.* 23.

The Superintendents ſend tender Love to you, *N°* 1. *V.* 4. *p.* 32.

Such [of the Exhorters] as had publick Gifts, were ſettled as Superintendents over the reſt, and to bring the particular Accounts of each of them under their particular Care to our Quarterly Meeting.— The Superintendents to be at the Monthly Meetings, as many as can, *N°* 2. *V.* 3. *p.* 28.

I have been *ſettling* the Societies, *N°* 3. *V.* 2. *p.* 72.

We were greatly delighted at the different, ſweet and ſimple Accounts the Superintendents brought in of their reſpective Societies, *N°* 3. *V.* 3. *p.* 55.

III. Exhorters.

Every Exhorter and Superintendent is now ſettled in his Place, *N°* 3. *V.* 3. *p.* 27.

It will be our principal Work to examine the Exhorters, to ſettle them in their Places, *N°* 2. *V.* 3. *p.* 75.

Moſt of what we did in our monthly Society, was to ſettle the private Exhorters, *N°* 2. *V.* 3. *p.* 82.

Particular Perſons appointed to be Exhorters.
N° 1. *V.* 2. *p.* 9, 47.
N° 1. *V.* 4. *p.* 65.
N° 72. 4. *Fol.*
N° 75. 3, 4. *Fol.*

We ſettled the Societies under the Care of the private Exhorters, and ſettled to each of them their Work, *N°* 2. *V.* 3. *p.* 27.

The private Exhorters to come themſelves to our monthly Meetings, that which is neareſt them, *N°* 2. *V.* 3. *p.* 28.

IV. Associations; *and Monthly and Quarterly* Meetings.

The firſt of *March* we are to have another *Aſſociation* near *Landovry*, from whence I hope to go to *Pembrokeſhire*, and ſo as to ſettle all our Societies againſt the next Meeting, *N°* 1. *V.* 3. *p.* 11.

He [Mr. *Whitfield*] opened the *Aſſociation* with a cloſe and ſolemn Diſcourſe—Afterwards we betook ourſelves to Buſineſs. Several Matters of great Importance were diſpatched. We broke up about Seven, and met again about Ten, and continued the ſettling the Affairs of the Societies till about Two in the Morning, *N°* 1. *V.* 3. *p.* 48.

We had another bleſſed *Aſſociation*, and have now ſettled all the Counties in *Wales*, *N°* 1. *V.* 3. *p.* 66.

The laſt monthly Aſſociation gave me Charge over the ſeveral Societies hereafter mentioned, *N°* 1. *V.* 4. *p.* 23.

The Aſſociation being nigh, I ſhall then converſe with you, *N°* 2. *V.* 3. *p.* 6.

Laſt Week we had a ſweet Meeting indeed with the Brethren in *Glamorganſhire*. We ſettled the Societies under the Care of the private Exhorters, and ſettled to each of them their own Work. Such as had publick Gifts were ſettled as Superintendents over the reſt.—— What was not, and could not, be ſettled laſt Aſſociation, will, I truſt, be ſettled next *Friday*, when we are to meet with ſome that could not be preſent then, *N°* 2. *V.* 3. *p.* 28.

I am now at the third monthly Meeting — moſt of what we did, and ſhall do, in our monthly Society, till our next general Aſſociation, is, to ſettle the private Exhorters, *N°* 2. *V.* 3. *p.* 82.

We are to meet at our monthly Aſſociation on *Friday*, *N°* 3. *V.* 3. *p.* 38.

About Eight, we opened the Aſſociation with great Solemnity—About Midnight we adjourn'd— About Eight we ſat again— We continued doing Buſineſs till Two in the Afternoon, *N°* 3. *V.* 3. *p.* 55.

V. Moderators.

I [Mr. *Whitfield*] opened the Aſſociation with a cloſe and ſolemn Diſcourſe, *N°* 1. *V.* 3. *p.* 48.

I [Mr. *Whitfield*] am choſen, if in *England*, to be Moderator, *N°* 1. *V.* 3. *p.* 49.

Dear Brother *Harris*, in my [Mr. *Whitfield's*] Abſence, is to be *Moderator*, *N°* 1. *V.* 3. *p.* 50.

Daniel Rowland, Mr. *Davis*, &c. to be *Moderators* in the Aſſembly, *N°* 1. *V.* 4. *p.* 23.

Our

Our Saviour was much with me, teaching and helping me [Mr. *Whitfield*] to fill my Place [of Moderator] in a particular Manner, *N*° 3. *V*. 3. *p*. 55.

VI. Visitations.

In the mean Time I viſit the Claſſes, *N*° 1. *V*. 4. *p*. 12.

I am juſt now returned home from my Journey round a great Part of *South-Wales*, *N*° 2. *V*. 2. *p*. 48.

We have ſettled Stewards and *Viſitors*.— I truſt, againſt next Aſſembly, to have *ſeen* and ſettled moſt of the Societies, if not all, every where, *N*° 2. *V*. 2. *p*. 68.

Since I ſaw you, I have been over Part of eight Counties, *N*° 2. *V*. 3. *p*. 26.

I have ſeen and ſettled moſt of the Societies in *Brecknockſhire*, *Monmouthſhire*, and *Glamorganſhire*, *N*° 2. *V*. 2. *p*. 68.

A *Viſitor* of eight Counties, *N*° 3. *V*. 2. *p*. 70.

I think to move hence, and viſit the Churches in *Wiltſhire*, *N*° 45. 2 *Fol*.

I go from *Fairfield* to viſit *Wiltſhire*, *N*° 59. 3 *Fol*.

I think to go a Round into *Glouceſterſhire*, and viſit Brother *A*'s Society, *N*° 59. 3 *Fol*.

I viſited the Societies of *Foxham*, &c. *N*° 67. 1 *Fol*.

I have been a Circuit round the Country, *N*° 69. 4 Fol.

Qu. 3. Whether Complaints publickly made by Methodiſt-Teachers, of *Spiritual Deſertions*, and of an inward *Weakneſs* and *Deadneſs*, when ſo left *to themſelves*; do not create an Opinion in their Diſciples, that what they do and ſay at *other Times*, is the Effect of *immediate Inſpiration*, by the Spirit of God? —— Whether diſclaiming, with great ſhew of *Humility*, all Ability as *of themſelves*, to carry on the (I) *Great Work* which God hath now to do upon the Earth, and for which they would be thought the *choſen Inſtruments* in his Hands; does not create a like Opinion in their Diſciples, that in *carrying-on* the Work, they are enable and ſupported by *extraordinary* Supplies of Strength and Power from above? —— Whether they have given, or can give, any Proof, either that God is now bringing-about any ſuch Extraordinary Work; or, if he were, that they are the Perſons ſingled-out, and employed by him, to carry it on? —— And, Whether, without ſuch Proof, they can anſwer to God and their own Conſciences, for the uncommon Strains of (II) *Boaſting* and *Vain-glory*, to be found among them?

I. Imagination *of ſome* Great Work, *of which God makes them the Inſtruments.*

This is taken from the Moravian *Doctrine, as ſet down before in Part* I. p. 7. *And what is there ſaid, explains the Meaning of what we find in one of Mr.* Weſley's *Journals* (Journ. II. p. 39.) *who ſpeaking of the Converſation he had with ſome* Moravians *in* Holland, adds, "The reſt of the Day we ſpent with all the "Brethren and Siſters, in hearing the *wonder-*

"*ful*

" *ful Work* which God is *beginning* to work " over all the Earth. — And to the ſame Effect Mr. *Whitfield* (Journ. III. p. 107.) Nothing confirms me more in my Opinion, that God intends to *work a great Work upon the Earth*, than to find how his Children of all Denominations every where wreſtle in Prayer for me.

To the ſame Purpoſe are the Declarations in the Letters.

I believe that God hath a *great Work* to do on the Earth, *N°* 1. *V.* 3. *p.* 30.

I believe, our Lord is going to do a *great Work* indeed, *N°* 2. *V.* 2. *p.* 49.

I am ſure, God is going to do *great Things* among us, *N°* 2. *V.* 2. *p.* 71.

II. BOASTING *and* VAIN-GLORY.

The Word proves ſharper than a two-edged Sword ; every Sermon is bleſs'd — Theſe Words follow me, *I have much People in this City*, *N°* 44. 1 *Fol.*

As ſoon as I was on Shore, the Holy Spirit fill'd my Soul. —The Lord commanded People to receive me and my Fellow Pilgrims into their Houſes— As ſoon as I came to Shore at *Leith*, many came bleſſing me, wept, took hold of me, and kiſs'd my Hand— Great Numbers follow'd our Coach, and almoſt catch'd me in their Arms as ſoon as I came out of it. O how did they weep for Joy. It would have melted you down to have ſeen them, *N°* 66. 4. *Fol.*

A Friend met me without the Town and welcom'd me in the Name of, twenty Thouſand— The Streets were all alarm'd, *N°* 66. 5. *Fol.*

The Advertiſement ſent with this, will ſhew you how *often* I have been enabled to preach ; but with what *Efficacy* and *Succeſs*, Pen cannot well deſcribe, *N°* 79. 4. *Fol.*

Many came now, telling me, what the Lord did when I was here laſt, *N°* 1. *V.* 3. *p.* 40.

Every Thing falls before me, *N°* 1. *V.* 3. *p.* 54.

The Brethren willingly acknowledge the Authority given me from above, *N°* 1. *V.* 3. *p.* 49.

The Authority the Lord has given me, is unſpeakable, *N°* 1. *V.* 3. *p.* 52.

I remember, four Years ago, when I rode about *Wales*, God put *Joſhua*'s going-about taking one City after another, much upon my Heart. Dear Brother *Harris* reminded me of it now. And the Lord ſuggeſted to me, that now I was like *Joſhua*, dividing the Land, *N°* 1. *V.* 3. *p.* 49.

Scarce a Sermon, but ſome Souls are running unto me afterwards, and crying, *What ſhall I do to be ſaved ?* And ſometimes I have been ſo throng'd, I could ſcarce diſmiſs the People, to get home by Midnight.— Our Saviour follow'd me with much of his Preſence, and I hear ſome are under Soul-concern, *N°* 77. 1 *Fol.* *

* *See more Inſtances of this Kind of* Boaſting *and* Vain-Glory, *in Part* II. *p.* 16 ; *and in Part* III. *p.* 22.

[N. B. *However, a Perſuaſion of their being God's* ſpecial *Miniſters, and of a Rank* ſuperior *to others, may be pleaded by them and their Followers, in Excuſe for this Boaſting and Vain-glory ; yet ſhould a* Parochial *Miniſter* write *and* publiſh, *in that Manner, the great* Pains *he takes, and the uncommon* Diligence *he uſes, in the Diſcharge of every Paſtoral Duty within his Pariſh ; or ſhould he make* That *the Subject even of his* private *Converſation ; Whatever we might think of his Induſtry and Zeal, we muſt have very mean Thoughts of his* Modeſty *and* Humility ; *notwithſtanding any Expreſſions he might occaſionally throw-in, of* great Inſufficiency *and* Nothingneſs, *as to* himſelf.]

Qu. 4.

Qu. 4. Whether it be for the Service of Religion, to revive the Practice of (I) LOVE-FEASTS in Aſſemblies for Religious Worſhip; which, even in the more *early* Ages of Chriſtianity, were found by Experience to be a *Diſſervice* and *Diſhonour* to Religion, and were accordingly forbidden, and diſcontinued?

I. LOVE-FEASTS.

O what a ſweet Love-feaſt had we laſt *Wedneſday* Night, *N°* 1. *V.* 2. *p.* 58.

At *Hamton* I held a general Love-feaſt with the united Societies. Our dear *Maſter* being invited, came and ſat at the Head of the Table, and bid me give his People to eat, *N°* 1. *V.* 3. *p.* 47.

A Sweet Love-feaſt, *N°* 44. 1. *Fol.*

— The Room was full of the Power of God, *N°* 1. *V.* 2. *p.* 58.

A precious Love-feaſt, *N°* 49. 4. *Fol.*

A choice Love-feaſt, *N°* 1. *V.* 2. *p.* 55— *N°* 2. *V.* 4. *p.* 16.

Qu. 5. Whether, upon the Whole, theſe Itinerant Preachings, and the Setting-up ſeparate Places of publick Worſhip *at Pleaſure*, and thoſe Pretences to more immediate Communications with God, and the viſible Endeavours to bring the Parochial Paſtors, and the publick Worſhip, under a Diſeſteem among the People (the firſt, as unwilling or unable to give due Inſtruction to thoſe under their Care, and the ſecond, by leading the People into a Perſuaſion that their own *extempore* Effuſions are far more edifying than the Eſtabliſhed Worſhip:) Whether theſe and the like irregular Practices, are not of the ſame Kind with thoſe of the laſt Century, that had ſo great a Share in bringing-on thoſe Religious Confuſions, which brought a Reproach upon Chriſtianity in general, and which, by Degrees, work'd the [illegible] of the People into a rational Madneſs and Enmity in Matters of Religion?

Qu. 6. Whether, if this *Itinerant* Way of Preaching may be taken-up by any one *at Pleaſure*, without the leaſt Enquiry as to *Abilities* or *Morals*, and without any *other Reſtraint* whatſoever; many Perſons, who have no Proviſion or Settlement in Life, nor perhaps either Abilities or Morals, may not be tempted to put on the *Garb*, and to learn the genuine *Language* of a Methodiſt; as the beſt Expedient they can think of, to procure for themſelves a comfortable Subſiſtence?

FINIS.